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the ideas therein contained will go far to mold thought and activity in the right direction. The movement which has been inaugurated by the Episcopal denomination for the improvement of the religious education among themselves will have the widest and most beneficial influence upon the other denominations as well, among whom there is already a most earnest desire and investigation as to how religious education should be advanced. Within the next ten years, it is safe to say, the changes which are already in progress will have worked out a remarkable development in the Sunday school. But, in addition to that, we shall recognize as never before that religious education is not to be severed from secular education, and that there is no true education of the individual which does not combine the two.

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C. W. V.

**Reconstruction in Theology.** By PROFESSOR HENRY CHURCHILL KING, Oberlin Theological Seminary. New York: The Macmillan Co., 1901. Pp. xiii + 257. \$1.50.

Professor King shows first of all that a reconstruction in theology is demanded by the changed intellectual, moral, and spiritual world in which we live. He then characterizes briefly this new world of our day, and indicates the influence which these conceptions ought to have upon our theological statements. His task is not the construction of a new theology, but rather the clearing of the ground for a reconstruction. He lays emphasis upon the fact that it is not the rationalistic spirit of the church, nor the anti-religious tendencies of the age, but the deepening of the Christian spirit, which calls for this reconstruction in theology.

The fundamental moral and spiritual convictions of our time are: reverence for personality, freedom of conscience, and freedom of investigation; law in the spiritual world, yet the subordination of the mechanical, and the unity of the ethical life in love; no separation of the sacred and the secular; the social conscience; the central importance of action; and the recognition of Christ as the supreme person.

Theology has no quarrel with science. It leaves to science the tracing of causal connections, and claims for itself the task of ideal interpretation. Theology is willing to accept the *universality* of law, but not the *uniformity* of law. Laws are not always and everywhere the same, but there is always law. Law is necessary even to freedom and faith. The insistence on miracle by the religious man means the insistence on a *living* God. Rare phenomena are not for that reason

lawless. The question of miracle is nowhere the question of the "isolated wonder," but everywhere the question of the wider law. Theology, too, rejoices in the larger view which evolution seems to give of the method, plan, and aim of God in the universe. But it is a perversion of the evolutionary theory in its real entirety to attempt to bring all the higher stages under the laws of the lower. On the human stage of evolution we have reached persons and personal relations, and the laws are those of personal relations.

The Bible is the record, on the one hand, of the progressive seeking of men after God, and, on the other, of the progressive self-revelation of God to men. Higher criticism is a careful historical and literary study of a book of the Bible to determine its unity, age, authorship, literary form, and reliability. It is thus simply a painstaking study of the book itself to get at the facts about it. Hence, no one who knows what modern scholarship means can question the legitimacy and final desirability of such a study of the Bible. By it we can trace the historical development of the revelation of God with a certainty never before attainable. But this in turn necessitates a restatement of the doctrine of inspiration. In it we must recognize the human as well as the divine element. The inspired act and word must be man's as well as God's, if they are to be moral at all — never God alone, and never man alone, but always God and man in a personal co-operation. But the greatest result of historical study has been to bring into prominence the supreme person, Jesus Christ. He is the supreme revelation of God. His true humanity is essential to the revelation of his divinity. We find in him, not God *and* man, but God revealed because true man.

Thus the new theology seeks to be more Christian, personal, biblical, historical, practical, ethical, and social than was the old theology.

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